

January 8
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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (ST. MATTHEW 21: 22).

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CHRISTMAS GREETINGS OF THE FIRST PRESIDENCY.

"God send you a merry Christmas and a happy New Year." That is an old-time, old-world salutation that expresses our present wish for all good people throughout the world and especially to the Latter-day Saints, whom we congratulate on their favorable condition and excellent prospects.

The cessation of war and the general desire for permanent peace bring a benign influence suited to the season. "Let us have peace" sounds in harmony with Christmas bells and Christmas carols. The approaching unity of nations, which must come in spite of threatening obstacles, animates the vast majority of mankind and presages the fraternization of whilom contending powers and the substitution of friendly arbitration for the settlement of international quarrels, in place of armed conflict and detestable bloodshed.

The efforts in motion towards the ushering in of a new era of amity and good will are steps leading to the establishment of that glorious world-wide government which prophets and poets, sages and seers have predicted from time immemorial. Selfishness—the bane of mankind—is showing up in hideous opposition to the altruism of deified humanity, and the contrast is seen and felt by the thoughtful everywhere. Arrogant egotism is not in harmony with the times, especially during the festive proclamation, "peace on earth, good-will to men," and mutual aid to unified nations.

In promoting the benefits of others, self preservation ought to be paramount. This applies to nations as well as to individuals. Therefore, in extending to foreign governments similar liberties to those enjoyed under our heaven-inspired Constitution, care must be taken that the powers executed and the rights secured

to us by the "supreme law of the land" are not invaded or abridged or weakened in any degree. We should not forfeit a single national prerogative or principle in endeavoring to break down rampant militarism and overthrow tyrannical monarchism. Let us have peace, but not at the price of our country's freedom.

The spread of gospel principles, engaged in by the Church of Jesus Christ of Latter-day Saints, promoted and carried on in the spirit of sacrifice and devotion, blends with the work of statesmen and humanitarians the world over, and glows as the shining early rays of a Millennial dawn, which will ultimately dispel the fogs and clouds of error and diabolism and flood the earth with the meridian glory of the Redeemer's dominion.

The change of popular sentiment towards the saints should be a matter of congratulation. The Mormon position during the late world-conflict, the courage and stability of our stalwart sons and brothers at the front, the self-sacrifice displayed by the women and daughters of Zion, the financial and other material aid rendered by the Church and its individual members, the patriotic spirit exhibited throughout the gigantic struggle have brought to light previous praiseworthy deeds of patriotism which were once passed by without great notice, and the nation of which we are an integral part begins to recognize us as we are. This is to be regarded with intense gratification.

The appointment of a number of Utah's sons to high offices in the government of the United States gives great satisfaction to this State. They are also members of the Church, descended from much esteemed and valiant pioneers, who helped to lay the foundation of the State. So we are doubly honored in these promotions.

Spasmodic outbursts from fanatics and zealots, roused to fury by self-seeking adventurers, are not to be regarded as serious expressions of influential people. They are to be viewed as in our past history, with patience and calmness, as ebullitions of ignorance and folly, which have the good effect of arousing public interest, which is much better for the cause of truth and right than the stagnation of crass indifference. In view of the success attending the labors of missionaries, and the growing friendship of good citizens and intelligent investigators, we have cause of rejoicing and incentives to perseverance.

We have reason for gratification in the spread of the work, notwithstanding the dire effects of war and the terrible attacks of plague which have stood in the way of proselytism abroad and affected conditions at home. The stoppage of passports for our missionaries to foreign points has been quite an obstacle. These hindrances have not prevented but have only hindered the missionary work. They are being gradually removed, and will soon be overcome, and a splendid prospect is opening to those

active men and women who are inspired with faith and fervor to labor "in the vineyard."

Church edifices are being erected and additions made in numerous localities. The Temples are kept in ordinance work continuously and crowded with eager applicants to labor for the salvation of the living and the dead. Our young people are waking up to the deep importance of celestial, that is eternal, matrimony in contrast to the contract of "until death shall you part."

The dedication of the Temple at Laie in the Hawaiian Islands, November 27th, 1919, is an event of special importance. Not only is it of beautiful appearance, on a magnificent site with lovely surroundings and grand interior adornment and furnishings of a high order, but it is unique in its purposes and intent. It is designed for ordinance work for the living and the dead, to be performed only by Latter-day Saints considered worthy of the privilege. It will be used for those who inhabit the islands of the Pacific, and Australia and New Zealand, and their progenitors who have passed away. A more imposing Temple is nearly completed in Canada, which will be dedicated in due time, and used for similar purposes by the saints in that region, like the Temples in St. George, in Manti, in Logan, and in Salt Lake City.

There are many thousands of noble, lovely young men and women in our auxiliary organizations, who have in their souls an abiding witness of the restored gospel and divine revelation; and this overwhelms the small minority who fall away and take the downward road. Our Sunday School and Religion Class work progresses remarkably and produces excellent results.

Faith in the ordinance for the healing of the sick, resulting in remarkable manifestations of restoration to health, is growing among the Saints, and causes great increase in devotion and service. There is a general advancement in tithing observance, enabling the Trustee-in-Trust to make appropriations for Church edifices and kindred purposes, as advancing needs require. Amusement halls, gymnasiums, and other structures are assisted, and projects for social order and entertainment are aided and encouraged. Proper decorum is required; indecorous dancing, undue familiarity and unseemly behavior are decried and forbidden. Intellectual exercises are provided, and great improvement in these regards is clearly perceived.

There is a gratifying increase in the quorums and class exercises of the priesthood, in attendance, interest, in theological studies, and the order and discipline of the Church, and this is true regarding Parents' and other advanced classes and home gatherings, all of which is worthy of notice, as evidence of the growth of the Church in things more to be admired than increase of numbers, material prosperity, or earthly means and possessions.

The care of the poor has been a particular duty devolving upon the Church from the beginning. It is carried on to a larger extent as the years advance. Donations from fast-offerings on the first Sunday in each month are supplemented by aid from the Relief Society of the Church, and by appropriations from the tithing, which aggregate a very large sum. At the Christmas season, "Remember the poor" should not be lost sight of in extra contributions for their benefit.

The celebration of the Redeemer's advent, December 25th, also the birth of his Prophet, Joseph Smith, December 23rd, afford occasion for the repetition of our testimony concerning both. We bear witness solemnly and sincerely that by the light and power of the Holy Ghost we know that Jesus of Nazareth was and is the veritable Son of the Living God, the Christ, the Savior of mankind, who will be the King of Kings and the Prince of Peace; and that Joseph Smith was and is the chosen of God for the ushering in of the dispensation of the fulness of times, to whom was committed the keys of this dispensation, a Prophet, Seer, Revelator, and Translator, through whom the fulness of the everlasting gospel has been restored to earth for the last days and for the last time, to be preached to every nation, kindred, tongue and people; who sealed his testimony with his blood, a martyr to the cause of Christ and the salvation of souls.

The Saints throughout the world have great cause to rejoice at this Christmas season, not only for the few reasons we have here advanced, but for the advancement being made in every department of the Latter-day work, the fulfilment of the former and latter-day prophecies, and the prospect of the speedy accomplishment of all that has been promised concerning it.

Let joy be felt in every Mormon household throughout the world. Let Christmas of 1919 be celebrated everywhere. Let the little ones be made glad. Let peace and love, benevolence and charity abound. Let forgiveness and patience and tolerance drive out all animosities, and let us all serve God and help our neighbor, and put on Christ and follow Him, as well as celebrate His birth on earth. A happy, bounteous, glorious Christmas to all.

HEBER J. GRANT,
ANTHON H. LUND,
CHARLES W. PENROSE.

RAPHAEL THE PAINTER.

In the year 1483, on Good Friday, 'Raffaele Sanzio d'Urbino' was born, in a little mountain village near Perugia, Italy. His father was a painter and the child was gifted with the same talent, manifested in his earliest years by a fondness of colors; his little hands sought no other toys but the brushes and paints

of his father's studio, As he grew older the natural love he exhibited for the canvas and his instinctive ability to draw and harmonize colors gave such evidence of genius, that he was soon placed under the tutelage of the great Perugino, then among the most celebrated of Italian artists. This master was charmed with the talent of his pupil and gladly gave him all the advantages of a seat in his studio, predicting for him that the future should know him for the merit of his works, and that his name would be celebrated in the world. A prophecy fulfilled beyond the master's expectation!

By the time Raphael was seventeen years of age his paintings were considered to equal, and many of them to excel those of Perugino, which of course gave him considerable reputation and led to his employment, soon after, upon the frescoes of the Cathedral of Sienna, which he executed in so masterly a manner that they are viewed to this day by thousands of visitors, and esteemed as unexcelled, by artists of less distinction.

In the year 1504, Raphael was attracted by the fame of the great sculptor, architect and painter, Michael Angelo, and the renown of Da Vinci to the city of Florence. In that beautiful capital those artists were engaged in decorating the churches, hanging the walls of the princes' palaces and filling the niches of the public galleries with such works of loveliness and fidelity as to charm generations of people, and secure for their authors what is generally called immortal fame.

Raphael was delighted with these artists and during the year he remained in Florence profited by the study of their works and the wonderful art collection which, even at that early period, distinguished the lovely city of the Arno. He not only studied hard while there, but not long after his arrival his works began to attract attention and, notwithstanding the reputation of his rivals, they were soon sought for by the leading connoisseurs; orders from the wealthiest citizens for portraits and other paintings soon flowed to his studio, and as they were filled satisfactorily, gained for him a great name and reputation.

Leaving Florence he went to Rome, under a summons from Bramante, the celebrated architect, to assist in decorating the walls of the Vatican palace, the residence of the Pope. His success in this great undertaking was so complete that his fame became national. He was overwhelmed with orders from the princes and nobility of Italy to decorate their palaces. Designs of his execution were eagerly sought after and enormous prices were gladly paid by those fortunate enough to procure them. While at the Vatican, Raphael executed some of his most wonderful Scriptural and historical paintings. His school was large, and these famous works that have an ever enduring fame and an intrinsic value beyond the revenue of kingdoms, were gradually wrought upon the canvas or walls of the palatial apartments

under his immediate direction, while in parts, notably the faces, his own hand was employed.

Here the great painter finished his last and greatest conception, "The Transfiguration," a painting on which he seems to have spent all the beauty of thought and touch of which he was capable. It was completed just before his death, which occurred in the year 1520, in the thirty-eighth year of his age. His early death caused universal sorrow; his body lay in state in the studio where he had worked constantly for so many years. At his head they placed the picture of "The Transfiguration," as being the most wonderful of his works. All the great and noble of the city of Rome attended his funeral, and the remains were placed in the Pantheon, where a plain tomb and mural monument was erected, containing a suitable inscription. It is one of the sights of Rome, that all modern tourists go to see.

While the large pictures of the Vatican are doubtless most deserving the title of "great," and are the most distinguished monuments of the artist's skill, many smaller works have been more generally copied and distributed among the masses of civilized mankind. These have won the admiration of all classes of men, and have from their familiarity made the great artist's name a household word in the present age. Among the lesser works there perhaps have been more copies made of the "Madonna of the Chair," in which the mother of Jesus, with her child in her lap and the infant John standing at her knees appear, than of any other. The original is in the Pitti palace gallery at Florence, and always attracts the gaze of the tourist. Another celebrated and widely copied painting is St. John in the Wilderness. It is in the Uffizi palace in the celebrated octagonal salon called La Tribuna, and is one of the chief among the gems of the greatest of the world's greatest artists collected there. The Sistine Madonna, at Dresden, is, no doubt, the finest creation of that subject on canvas, in all the world. One of Raphael's celebrated pictures, "Christ bearing the Cross," which depicts most graphically the sufferings of the Savior, has quite a romantic history. It was painted for the brothers of the monastery at Mount Olivet in Palermo; but the vessel in which it was shipped was wrecked, and the passengers and cargo lost at sea. The case containing the painting, as if by providence, floated, and was discovered upon the beach. It was found on opening it that the painting was not injured, and it was safely conveyed to the monks who had ordered it.

The following story is told, though we cannot vouch for its authenticity, of the friendship existing between Raphael and Perugino. If it is true, it exhibits a phase of character most admirable in those artists, and that should have equal claim upon posterity for regard, with their genius, that is so celebrated. It is a quality that is not often met with among artists of the present day and ought to be an example deserving their emulation:

"The great artist Raphael was a pupil of Perugino, and there was once a keen dispute as to which of the two was the greater painter. 'Thou art,' said Perugino, gazing with pride on Raphael's pictures; but Raphael would not allow it.

"At length they decided that each should paint a picture, and exhibiting them, would let the people judge and abide by their decision. So the artists set to work, and in due time the pictures were finished and exhibited. Neither had seen the other's painting and they were all anxiety. Perugino's was a group of fruit and flowers, and so exquisite were they that the birds flew in at the window and tried to peck at the canvas, believing the fruit to be real.

"'Oh, but this must be the best!' shouted the people.

"'Wait till thou hast seen the other,' returned Perugino. But where is it, my friend?' turning to Raphael, for no second painting was visible. 'Behind that curtain,' was the answer.

"When Perugino approached to raise the curtain he found it could not be moved, for it in itself was the picture.

"'Raphael forever!' shouted the people. 'He is in very truth the greatest artist, for while the one deceived only the birds, the other has deceived the man, who, until now, was the greatest of painters.'

"'It is true,' said Perugino, 'and none rejoices so much as I.' 'But,' Raphael added, as his friend embraced him in congratulation, 'all praise to me is praise to thyself, for it is by thy teaching that I am what I am.'"

DE VALVO.

WHAT HAVE WE DONE?

If we sit down at the set of sun,
And count the things that we have done,
And counting, find
One self-denying act, one word
That eased the heart of him who heard,
One glance most kind,
That fell like sunshine where it went,
Then we may count that day well spent,

But if through all the livelong day,
We've eased no heart by yea or nay,
If through it all
We've done no thing that we can trace,
That brought the sunshine to a face,
No act, most small,
That helped some soul and nothing cost,
Then count that day as worse than lost.

SELECTED.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 8, 1920.

EDITORIAL:

PROPRIETIES IN PRAYER.

It is not the custom by the Latter-day Saints to prepare, in advance, either the sermons that are preached in their public services, or the prayers that are to be said. The only formal prescribed prayers that are uttered are the blessings upon the bread and wine (water) of the Sacrament. The words to be used in these and also in the ceremony of baptism, which is not exactly a prayer, have been given by revelation and are strictly observed.

The practice among us with respect to preaching has been that taught his disciples by the Lord, when he sat upon the Mount of Olives and instructed them concerning the signs of his second coming, in which he says: "And the gospel must first be preached among all nations. But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye meditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost" (St. Mark 13: 10, 11. See also St. Matthew 10: 18-20; St. Luke 12: 11, 12).

While this counsel seems to apply directly upon occasions when His servants should be hailed before kings and rulers and magistrates, it has, by reason of the circumstances, been generally applicable. For, as a matter of fact, preaching the gospel in almost every nation in this dispensation has been, in a manner, a forced defence, because of the opposition of the world, as well as a proclamation of the word. A direct instruction of the Lord upon this matter, to his elders, is found in the revelation given October 12th, 1833, in which he says:

"Therefore, verily, I say unto you, lift up your voices unto this people, speak the thoughts that I shall put into your hearts, and you shall not be confounded before men; for it shall be given you in the very hour, yea, in the very moment, what ye shall say. But a commandment I give unto you, that ye shall declare whatsoever things ye declare in my name, in solemnity of heart, in the spirit of meekness, in all things. And I give unto you this promise, that inasmuch as ye do this, the Holy Ghost shall be shed forth in bearing record unto all things whatsoever ye shall say" (Doc. and Cov., Sec. 100: 5-8).

Respecting these admonitions and promises, the elders have nearly always spoken extemporaneously. Such a thing as a written or prepared sermon is practically not known in any of

the congregations of the saints. While this is true as to preaching, it is even more strictly so with respect to our public prayers. With the exceptions mentioned, and the infrequent dedicatory prayers offered upon the completion of the temples, which have necessarily been repeated from day to day, to permit more people than can be present at one session to participate in the ceremonies, there are no public prepared prayers to be said among the Latter-day Saints. And yet there is a great variety of prayers called for and offered in the ministry of the Lord's servants. It is remarkable that they should be as uniform and appropriate to the occasion as they are, as uttered by the thousands of elders called upon, without previous notice, to pronounce them. We believe this practice is as it should be, and that it is pleasing to the Lord; that it avoids the possibility of falling into the habitual error of "drawing near to Him with their lips, though their hearts are far from him," which was one of the things the Lord so emphatically condemned upon his appearance to the Prophet Joseph in his first vision.

Notwithstanding all this there is a certain propriety in a measure of preparedness, on the part of every one, who is called upon to pray before the people. A concentration of thought, an appropriate choice of words to express it, with a clear perception of what is required for the particular occasion, must be acceptable to the Lord and need never restrain the inspiration of His Spirit, which we should always seek and must depend upon.

It is manifest that a diversity of thought and utterance is called for in approaching our Heavenly Father upon the numerous diverse occasions when we pray. To name the principal among these is sufficient to indicate it.

There are in all our meetings the opening and closing prayers, often called, and we think not altogether appropriately, the invocation and benediction. One appropriate difference in these prayers, is that the latter should be short, especially after a long meeting. There is room also for variation, in these prayers adapted respectively to the occasions of conferences, district and branch meetings, Sunday-schools, Relief Society and M. I. A. meetings, socials and funerals. Then the Sacramental prayers or blessings which are prescribed, as is the ordinance of baptism; and the confirmation after baptism, is also prescribed to the extent that there must be said: "Receive ye the Holy Ghost," and care taken to confirm the convert a member of the Church.

Then there is the blessing of children. There are some things suitable to this ceremony, and many that are not. It is virtually a father's blessing for naming his child, and not a patriarchal blessing. It is the father's privilege to make the prayer, if he so desires; but it is the usual practice and an agreeable courtesy, when he calls upon the ward or branch officials or others in authority to do so. It is rightly given at the monthly

fast-day meetings, affording opportunity for the proper records to be made, and for the proud parents to exhibit their babies. In the prayers of ordination to the several offices in the priesthood, and in setting apart missionaries and the officers of various organizations, there should be an intelligent discrimination used to name precisely the office conferred, and to express clearly the blessing desired, as appropriate to the calling or duty of the person receiving it. Sometimes, when care is not taken, ridiculous, if not serious errors may be committed in these prayers, as well as in others.

It is against such thoughtlessness that we should be safeguarded by study and reflection, so that, being prepared for whatever occasion, when called upon, we shall offer in an appreciative and seemly manner, the prayer suitable and appropriate, as reverently and fervently as we are led, and as the inspiration of the Lord shall give us utterance. This applies also to the prayers used in administering to the sick, which, though not public, are often heard by several persons in attendance. The anointing with oil is a simple act, and a brief prayer should accompany it, while, to the utmost of our powers and devotion, the prayer confirming it should be "the prayer of faith that shall save the sick."

In our family and secret prayers, our conscious need, the heart's desire, thanksgiving and praise are most appropriately expressed. Then, above all times, should we "draw near unto the Lord, and he will be not far from any one of us."

J. F. W.

GREETINGS AND TESTIMONIES.

I DESIRE to add my "mite" to the many good things that have been said in the *Star*; on the Prophet's birthday.

As the New Year is dawning we may now take a retrospective view of our labors in this vineyard of the Lord. He has wonderfully blessed His servants and the lady missionaries here, who have worked hard and assiduously for the spread of the Truth. While our labors may not be so perceptible, yet the people of God are bearing faithful witness to the inhabitants of the earth, that, the "little stone" spoken of by the Prophet Daniel is rolling forward and crushing the false traditions of puny men, breaking into pieces the unsound theological ideas, of those who "preach for hire and divine for money."

Now, in the beginning of the New Year, let us apply that principle of self-determination, spoken of so much at the present time, to each of our individual lives; determined that we will be on the alert in the coming year more than ever before. We have the faith once delivered to the saints as spoken of by the prophets. Therefore, let us build upon it, while the sun is in the skies, and it is yet called day. Let us sing with vim and vigor, "Come let

us anew, our journey pursue," never forgetting that the Lord is at the helm of the good ship Zion, and will bring her safely through the turbulent waters of strife to a haven of safety.

Blackburn.

WILLIAM J. STARKEY.

CHRISTMAS and New Year here again! For most of us the happiest time of all the year. Especially when we can look back upon time well spent in the service of the Master. I know of no place in all the world like the mission field, for the opportunity of spending every hour of every day, and every day of every month in real Christ-like service. We are most happy to know that God lives and that He will eventually bring about the immortality and eternal life of men; that Jesus is the Christ, and died that we might live. We are thankful that the gospel has been again revealed through the instrumentality of the Prophet Joseph Smith; and that God has ever been, and is to-day, with the prophets of this people. We are grateful that our lives have been spared, through the terrible devastating war and from the ravages of disease, to see the dawning of a better day. We are glad to feel that we have been able to do our part in teaching the gospel of love, and helping to prepare this world for the coming of Him in whose name we celebrate this Christmastide.

From the elders and saints of the Netherlands Mission heartiest Christmas and New Year greetings!

Rotterdam.

JOHN A. BUTTERWORTH.

WE have some troubles, owing to the lack of missionaries, that would sometimes discourage us; but we have this consolation, that this is the work of the Lord, and we know he will come to our assistance. We trust the coming year will bring relief and help, so that we can get right into the work and do more for the great cause that we serve. I wish you all at Durham House a happy and prosperous New Year, and that this will be a banner year for the whole European mission. I am so pleased to learn of the good work that dear Brother Angus J. Cannon is doing in Germany and Switzerland. May we all be equally successful in our labors.

Stockholm.

THEODORE TOBIASON.

THE HAWAIIAN TEMPLE.

RECEPTIONS of the party going from Salt Lake City to attend the dedication of the Hawaiian temple, and a description of the temple, and the dedicatory service, are contained in interesting letters from President Rudger Clawson, in the *Deseret News*, from which we quote:

"Our party, consisting of Presidents Heber J. Grant, Anthon

H. Lund, and Rudger Clawson. Elder Stephen L. Richards, Bishop Charles W. Nibley, and Arthur Winter, arrived at Honolulu on the afternoon of Friday, November 21st, 1919. The ocean voyage was exceedingly pleasant and devoid of any unusual incidents. One or two of the brethren missed a number of meals, but did not fail to give reasonable and satisfactory excuses for their absence from the table.

The party were met at the boat by President E. Wesley Smith, and President Samuel E. Woolley, missionaries from Zion, and many of the saints of the Honolulu branch, who gave them a hearty welcome. Later in the day the visitors sat down to an elaborate feast in the basement of the chapel at Honolulu and were afterwards entertained with a concert given by the saints, with a few numbers rendered by non-members of the Church. The Hawaiians are a musical people, and talent of a superior order was in evidence during the evening. Aside from a warm introduction of the visitors by the mission president, President Heber J. Grant was the only speaker. He expressed heartfelt appreciation for the reception accorded himself and party, and keenly lamented the fact that the late President Joseph F. Smith had not been spared to participate in the services and offer the prayer at the dedication of the Hawaiian temple, for which services will be held Thursday, Friday and Saturday, November 27th, 28th and 29th. On Sunday, November 30th, a general conference of the entire mission will be held.

The party was entertained for the night at the beautiful and rest-inspiring home of Sister Fernandez.

On Saturday morning, the visiting brethren extended to President Grant their hearty congratulations and best wishes for many happy returns of his natal day, viz., November 22nd. He had reached the age of sixty-three years, hale and hearty. Sister Fernandez and family joined the brethren in all good wishes, and presented the President with a handsome stick-pin set with the Hawaiian coat of arms. The hospitality of these faithful saints was of a most genial and refreshing character.

During the forenoon the party left in automobiles for Laie, where the Church plantation is located and where the house of the Lord has been erected, a distance of fifty miles from Honolulu. It would be difficult to express in words the pleasure that comes to one who takes this ride. The growing sugar cane in the highly cultivated fields; the pineapple plantations on each side of a splendidly paved road; the green trees and variegated flowers that line the way, (for remember while it is winter in Salt Lake it is always summer here); and the rolling hills and great mountains beyond, and the ocean which comes into view at the latter end of the journey, all form a picture that is charming to the eye and pleasing to the soul.

The party reached Laie in the very best of spirits, and their

pleasure was greatly enhanced by the reception given them. It was in the nature of a welcome to the party and a birthday reception to President Grant. The brethren were all honored, but he was especially so. A great feast had been prepared for the visitors and for the saints of the branch, under the supervision of President Woolley. As the party left the automobiles and entered upon the grounds of the amusement hall they were met by the people who were grouped behind the Sunday-school children. At a given signal the children sang, "We thank Thee, O God, for a prophet," and all voices joined in the singing. At its conclusion, President Grant addressed a few appropriate words to the children and others assembled. The visitors, followed by Mission President Smith, President Woolley, missionaries from Zion and local members of the Church, then entered the dining room and took the places assigned them at the heavily laden tables. President Grant sat at the head, and at the opposite end of the room the two figures "63," in flowers, were hanging from the ceiling, and just before him, within an easy reach, was a large birthday cake, covered with frosting—the only frost we have seen since our arrival. Instead of exercising a cooling influence, however, it seemed to warm up the President's heart considerably.

The only way I could give an adequate idea of this unusual and elaborate banquet, which the natives call a "Luau," is to give a list of the dishes spread out upon the tables until there was not a square inch of space left. This I will venture to do, remarking that it was similar to the feast enjoyed at Honolulu:

Poi, bread and butter, mashed potatoes, sweet potatoes, cooked in the ground, "lanlau"—beef and pork tied up in individual bunches in Ti leaves and cooked in the ground; stewed chicken, mullet, cooked in Ti leaves in the ground; pork (two pigs) cooked in the ground; "waki," fish cooked in Ti leaves in the ground; "kumū," fish cooked on live coals; lobster, lobster salad, dry squid broiled (octopus); dried fish, relish made from "kuikui" nut, salt and chili pepper; spinach (taro leaves) cooked in the ground with beef and pork; "haupia" (pudding) made from ground arrowroot and grated cocoanut, cooked in the ground; "kulolo" (pudding) made from Taro root and grated cocoanut and cocoanut milk; sliced pineapple, cocoanut cake, two kinds; banana cake, ice cream, birthday cake.

All the fish and lobsters were caught fresh on the plantation the morning of the feast, and the plantation also furnished the meats, vegetables, fruits and poi.

The cooking of meats, fish and vegetables in the ground is a very interesting process, and is worthy of description. First, a circular hole, about two and a half feet deep and five feet in diameter, is dug in the ground. Wood is then placed at the bottom, and is covered with a layer of porous lava rock. The wood is then ignited and burned until the rocks are brought to a white heat.

Porous rock is used for the reason that it will retain an enormous amount of heat without crumbling or splitting apart. The cinders are then carefully removed to guard against spoiling the meat with smoke. A layer of green banana leaves is then spread on the hot stones. The articles to be cooked are now placed on the leaves, and still another layer of leaves is used to cover the meat. Next a heavy layer of burlap is spread upon the upper layer of leaves to exclude dirt. At this point a bucket of cold water is poured in at the top. The hole is then closed in securely with dirt, whereupon the water is immediately converted into steam, which is held there until the meat is thoroughly cooked, through and through. All the juices of the meat are retained in the slow process of cooking, which covers a period of at least five hours. The flavor of meats thus prepared is far superior to meats cooked in the ordinary European style. The whole company, without exception, seemed to enjoy the feast thoroughly. The visitors made a brave attempt to acquire a taste for poi, the great Hawaiian dish, and fully believe that in time they would succeed. After the banquet the brethren spent several hours at the temple, inspecting the building and grounds, which are very beautiful. In the evening, after a formal serenade of the president and his party by sweet singers of Laie, the singers and saints and all at the mission home gathered on the lawn, under electric lights, and participated in a social evening of song and speech. Presidents Lund and Grant were the speakers.

Sunday, November 23rd, passed off quietly. It was indeed a day of rest and peace. The day was bright and beautiful, but very warm. Fans were in demand, and ice cream, which was served at luncheon, had a cooling effect. President Grant, Elders Richards and Winter returned with Elder Wesley Smith to Honolulu during the early hours of the morning, where they met with the saints in Sunday school and general meetings in the morning and evening. Presidents Lund, Clawson, and Bishop Nibley attended Sunday school at Laie, also general meeting at 12 noon, and sacrament service at 7 p.m. These meetings were well attended by the saints, and much appreciated. The theme emphasized by the visitors was the great work accomplished in Hawaii by the late Presidents Joseph F. Smith and George Q. Cannon. Gospel topics were also treated by the speakers.

The Hawaiian temple site was dedicated by the late President Joseph F. Smith, June 1st, 1915, and the ground was broken in February, 1916.

Many difficulties were encountered in the construction of the building. In the first place, a plant had to be built and equipped, for crushing lava rock, from which was made various grades of gravel for the concrete work. The building itself is entirely constructed of semi-reinforced concrete. It stands on a foundation of coral rock in which there were numerous pockets filled

with soil. This was removed in order to get a solid foundation for the concrete. In some instances it became necessary to go ten to fifteen feet deep.

Few difficulties were met, after the foundation was put in place, until the finishing work of the building was reached. A serious obstacle was encountered when the heavy rains came and caused a kind of fungus or mildew to appear on the canvas-covered walls of the interior. By reason of the humidity of the atmosphere, which caused the walls to sweat, this was hard to control. After practically completing three rooms, it became necessary to take off the canvas. The walls were then treated with a damp-proof preparation, also a special paste was used to stick the canvas to the walls, which proved very satisfactory and eliminated further trouble in this direction. Another difficulty was encountered when heavy winds arose and drove the rain in between the window casing and sash and door openings. This trouble was overcome by the use of metal weather strips.

Most of the materials used in the construction of the building had to be imported from San Francisco, which many times caused delay and often it was difficult to get skilled workmen. Notwithstanding these drawbacks, the work went steadily on until the completion of the temple, July 15th, 1919. The exterior of the building is painted a light buff or cream color, which gives it a very chaste and beautiful appearance.

The interior workmanship and finish are first class in all respects and the furnishings are most beautiful. Appropriate paintings adorn the walls of the various rooms. The walls and ceiling of the Celestial room are paneled, the panels being bordered with genuine oak, and striped with gold leaf, producing a most harmonious and delightful effect. A Wilton carpet covers the floor, and gold colored silk plush portieres hang in the recesses of the room on all sides. A soft, mellow light is furnished by windows high up just under the ceiling, and a handsome chandelier sheds forth a subdued electric light when darkness comes on. This, of course, is the largest and most beautiful of all the Temple rooms, and one's entrance there seems to bring him into an atmosphere of absolute peace. It is indeed a heavenly place.

The temple proper is located on an elevated spot of ground, and may be seen for miles around—north, south, and west. The Pacific ocean lies to the east, and great mountains of rugged grandeur form a background to the temple looking west. To the south, green fields of growing sugar-cane are everywhere in sight, except high up on the mountain sides, where great pineapple fields spread out before the eye. Just below, and situated between the ocean and the temple, is the Church colony of Laie, until recently the headquarters of the mission, with its beautiful cottage homes, trees and flowers. And within almost a stone's throw are located the chapel, school buildings and mission home.

The approach to the temple is worthy of special mention. Spacious grounds have been provided, which are laid out in a series of rising terraces. In the center are four cement-lined pools of fresh water, one above the other, with two circular columns to each pool. On both sides of the pools, and running parallel with them, are cement walks and steps leading up to the upper terrace, which is semicircular in form, and faced with a substantial concrete wall ten feet high. In the center of the upper terrace is another pool, with a fountain in the middle. The grounds are all covered with lawn and surrounded by a four-foot wall of lava rock, buttressed at intervals with solid concrete blocks. At night, bright lights blaze forth from the columns referred to, lighting up the foreground of the temple. From the top of these columns also issue fountains of living water, feeding the pools.

The climax of this wondrous scene is a piece of statuary by Avard Fairbanks, representing Maternity in the persons of a Hawaiian mother and her three children. The work is beautifully executed, and reflects great credit upon the artist. The brilliance of the illumination, the sound of falling water from the stately columns, and the roar of the great ocean beyond, with the noble form of the temple rising majestically over all, form a picture well nigh overpowering; a scene that can hardly be duplicated in all the wide world. The temple was constructed under the general supervision of President Samuel E. Woolley, ably assisted by Ralph Woolley, his son, who superintended and carried out the plans of the architects. Great credit is due to the architects, and to all the artists who have worked on the building.

DIED.

DRYBURGH.—On November 8th, 1919, of general debility, Thomas Dryburgh, of Fifeshire. Born November 29th, 1841, baptized and confirmed on August 6th, 1880, by Elders John Baxter and J. Penman respectively.

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